

Catalogue

A
CHRISTIAN
CAVEAT FOR
AL ESTATES.

OR

A Sermon, preached by that Religious servant
of GOD, Master GEORGE HOCKIN,
*Bachelor of Divinitie, Fellow of Excester
Colledge, and Preacher to the Towne
of Totnes in Devon.*

PSAL. 105. 5.

*Remember yee his marvellous workes that he hath done : his
wonders and the iudgements of his mouth.*



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T O

The vertuous and truly religious,
Mistris P. I. encrease of all spirituall grace
and true comfort here, with assurance
of eternall glorie and happi-
nesse hereafter.

THese holy and heauenly Meditations, were
by the Author of them at first, conceived
upon the occasion of the decease of a reli-
gious Gentleman, with whom hee was
much conversant: Good Wine needeth no
Garland, it will praise its selfe: so I perswade my selfe,
will this ensuing Sermon, which a learned, holy, and
faithfull Seruant of God, formerly, Viua voce, in pub-
lique sounded in your eares, and in the eares of many
others, which is furnished with the best and rarest things
which Canaan, Greece, and Rome doth yeeld. There
is scarce in the Booke of God, a Mine, that is more rich
and abundant in exhorting men to remember their
Creator, then the Text handled in this Sermon: This
Treatise will afford good helpe to those that will
deigne, diligently to peruse the same. For, herein the
learned shall meete with some things not common, per-
haps not to encrease, yet to renew his secret knowledge,
and whet his iudgement; and also the godly Christian
shall not want wherewith to feed his deuoutest Medita-
tions,

The Epistle Dedicatorie.

Laudat
venales
qui vult
extrudere
merces,
Horat.

tions, and enkindle his best affections toward God. But lest I doe seeme like some deceitfull Broker, to set worth on worthlesse Wares, by goodly words; I will leane the prooffe hereof to the iudicious, and not fastidious Readers. I lighting vpon this Sermon, of that both learned and godly Divine, Master George Hockin (of whose gracious abilitie in preaching Gods Word, and of whose conscionable care in performing his Ministeriall office, many can witness) as a poore Orphan Babe of a deceased Friend, for the memorie of its Author, haue aduentured to shew my selfe so farre on this Theater, as to set it forth to publike view, and to make it common for the benefit of others. I presume, good men will both accept my good meaning, and conne me thanks, who haue set up for them such a faire and cleere light, to light them on-ward in the way that will leade them to eternall blisse. The Lord grant, that it may haue that successe in such as are religiously affected, which, he that gaue first life vnto it in studying, and brought it forth by preaching, intended, and I in consenting and causing to haue it Printed, desire: so shall young and old, the feeble, weake, and doubting Christian, be taken by the hand, and we all shall be of the number of them which follow Faith, to the conseruation of our soules: which the Lord for Iesus Christ his sake grant. Amen.

Yours in his best desires,

I. C.

A
CHRISTIAN
CAVEAT FOR
ALL ESTATES.

ECCLESIASTES 12. 1.

And remember thy Creator in the dayes of thy youth, before the euill dayes come, and the yeeres approach, of which thou wilt say, I haue no pleasure in them.



SOLOMON was Sonne vnto the worthiest King, that euer swayed Scepter vpon Earth; he was the Sonne of a King, a King himselfe, and the Father of a King, and Predecessor in the royall Line vnto the Sonne of GOD, and for Nobilitie matchlesse. He was King of *Ierusalem*, which was the Citie of GOD, the Lady of the World, the holy Citie, the perfection of Beautie, and the ioy of the whole Earth. In Speculative knowledge, he excelled the wisdom of all the Children of the East,

B

and

and all the wisdome of *Egypt*. He was able to discourse from the *Cedar* tree, that is in *Lebanon*, euen vnto the *Hyssope*, that springeth out of the wall. He was the most fit and absolute man that euer liued, both for abilitie and vnderstanding, abundance of riches, and sufficiency of all Creatures. This King exhorteth young men to remember G o d in their youth. The flower of youth will vanish away, therefore, *Remember thy Creator in youth*; it is the best way, and the onely way, to turne away anger and euill, alwaies to remember the power, goodness, and iustice of G o d the Creator. The dependance these words haue on the former, is in this sort; *Solomon* hauing exhorted Youth in their youth and prime-time, to remember their Maker. He said before, take away griefe out of thy heart, that is, all those things which prouoke the anger of G o d; cause euill to depart from thy flesh, that is, all punishment which comes from G o d s anger; *And remember thy Creator*. This Text containeth two things.

First, An exhortation to godlinesse in youth,
And remember thy Creator in the dayes of thy youth.

Secondly, A reason taken from the manifold infirmities of old age, *Whiles she euill dayes come not; nor the yeeres approach, wherein thou shalt say, I haue no pleasure in them.*

The summe and sense is this; *Solomon*, a man experienced, willed young men to remember G o d that made them, and that in their youth; not that they should forget him in their old age, but they should

should begin betime to know G o d, and so continue, whiles they continue on earth; there is good cause so to doe, for he made them, brought them into the world, and bought them too; and they should remember him here, that hee might remember them hereafter, before old age, weake age, and dote-age come; before weaknes, sicknes, sorrowfulness, and other infirmities happen, which accompany old age.

Or *Solomon* puts the dissolute young man in minde of iudgement; there hee shewes him, how to escape it, by auoiding the anger of G o d, namely, to remember *Iehouah*.

Thus you haue scene *Solomons* meaning: now, to speake of some such profitable instructions, as these words shall afford.

And remember.] The true and serious remembrance of G o d, is an especiall remedie against sinne; and the forgetting of G o d, a cause of sinne. G o d himselfe commandeth it in the Scripture, saying, *Remember Iehouah thy God, for it is he which giueth the power to get substance, Deut. 8. 18.* *Dauid*, from G o d, willed the people not to forget G o d's Works, but to keepe his Commandements, *Psalm. 78. 7.* Here wee may see plainly, that the remembrance of G o d keepeth vs from sinning, as the wicked doe. G o d commandeth *Ioshuah* to remember him continually, that hee might liue well, and prosper, saying, *The booke of the Law shall not depart out of thy mouth, but thou shalt meditate therein day and night; that so thou maiest obserue to doe all things therein, and then thou shalt make thy wayes prosperous,*

Text.

perous, and haue good successe, Iosh. 1. 8. Remember that those are commonly the best opportunities of mercy and pardon, which are most early offered; and these are hardly recouered, when through wilfull contempt, or slight negligence, carnall and foolish ease, they haue beene long contemned. Let all remember their Creator in their youth.

Doct.

That the onely meanes to escape Gods wrath, is to remember him. God gaue *Israel* a Law, to bee continued to their posteritie; namely, to remember God and keepe his Commandements, that so they might not bee a faithlesse and stubborne Generation, who set not aright their hearts, and whose spirit cleaueth not stedfastly vnto God, like their fore-fathers; and the children of *Ephraim*, who kept not Gods Couenant, forgetting God and his wondrous works, *Psal. 78. 5. to 12.* Here wee may see plainly, that the remembrance of God is a meanes to escape his wrath. When the Lord had giuen the *Israelites* abundance and plentie of all things, lest they should fall into pride, vnthankfulness, and other sinnes, he giueth them this caueat, saying; *When thou hast eaten, and art full, and hast built goodly houses, and dwell therein; and when thy Herds and thy Flocke, and all thou is multiplied, beware, and take thou heed, thou forgettest not the Lord thy God; and lest thy heart be lifted up, and thou forget the Lord thy God; but remember the Lord thy God, Deut. 8. 10 to 18.* The Apostle *Iude*, writing against the wicked Seducers, that liued in his time, prescribeth this as a remedie to escape Gods wrath, *Remember the words of the Apostles of Iesus Christ,*

Iude

Inde 17. David shewing, what a combat hee had with Diffidence and Distrust, acknowledgeth this to be his remedie, whereby he got the victorie, the remembrance of God; and so after confession of the combat, he saith. And, I said, this is mine infirmitie, but I will remember the yeeres of the right hand of the most High, I will remember the works of the Lord; surely, I will remember thy wonders of old, I will meditate also of all thy works, Psal. 77. 10. We must remember to serue and walke with God by dayes, not by weekes and moneths onely. Psal. 90. 12.

As the chiefeft meanes to escape Gods wrath, is to remember the Lord; so, the speediest meanes to draw downe his iudgements, is to forget the Lord. Now, consider this, *ye that forget God*, that is, him and his iudgements against sinne, *lest I teare you*, there is the greatnesse of their iudgement, *and there be no Rescuer*, that is, no hope of deliuerance, *Psal. 50. 22. The wicked shall turne into hell*, and all the Heathens that forget God, *Psal. 9. 18.* When the people forgate the Lord their God, he sold them into the hand of *Sisera*, Captaine of the Host of *Hazor*; and into the hand of the *Philistims*, and into the hand of the King of *Moab*, and they fought against them, *1. Sam. 12. 9.* Seeing *thou hast forgotten the Law of thy God, I will also forget thy children, Hos. 4. 6.* If men forget God, hee will forget them, forget to shew mercy, but he will remember to execute iustice and wrath. *Thou hast forgotten the mightie God that begate, and hast forgotten God that formed thee; what then, the Lord saw it and was angrie, Deut. 32. 18, 19.* If Gods words can

worke vs to his will, he will spare his blowes. Hee hath as little delight in smiting as wee in suffering. Hee reioyceth in his owne goodnesse, grieueth at our wretchednesse. God amplifieth this sinne of forgetfulnesse; *Can a Maid forget her ornaments, or a Bride her attire, yet my people haue forgotten mee dayes without number, Iere. 2. 32.* as if he had said, their Ornaments, Jewels, and Rings, are but toyes and trifles. Is there any Ornament like me? Is there any Jewell amongst them all, that can be compared with me? Men remember their friends often, and call them to minde. An old man will remember his bagge, yet hee will forget God: shall such things take vp mens memories? and shall God bee thrust out?

Reas. I.

First, Wee must remember God our Creator; hee made vs happy, but mutable; but Satan by deceit did cast vs from that happy condition, whereby, besides the losse of that felicitie, we were plunged into extreme miserie, which consisteth in two things: First, in sinne: Secondly, the curse following vpon it. Through sinne, the Vnderstanding is filled with blindnesse, the conscience wounded, seared, and defiled: the Memorie forgetting good things, or not remembring any thing aright: the Will captiue, of no strength to good, but onely to euill: the Affections, altogether disordered: the Cogitations about heavenly matters, are errors, falsehood, and lies: the Wishes and Desires of the Heart are earthly and fleshy. The Curse maketh vs subiect to Deathes and Famines; in Body to sickness, and other paines. Wee should remember
God,

God, because he promised the *Messiah*, *Gen. 3. 15.* because *he hath bought vs with a price*, *1. Cor. 7. 23.* because hee hath preferued vs, and in the end will glorifie vs. If a man be sanctified with the diuine Nature, in which glorie is begun, he is iustified; if iustified, then called according to purpose; if called, then predestinate; if predestinate to meanes, then foreknowne, as one chosen to the end, euen to glorie. Of God we receiue euery good thing, *1am. 1. 17.* therefore we should remember him. Enery ache and paine is a *memento*, to put vs in minde of God. How great is our sinne, if we forget him.

Wee should remember God, because of his all-seeing Wisedome, for hee seeth all things wee doe, though neuer so secretly; hee heareth euery word we speake, though neuer so tacitely. He *that planted the eare, shall he not heare; or he that formed the eye, shall hee not see*, *Psal. 94. 9.* Hee knoweth vaine man, and seeth iniquitie, *Iob 11. 11.* Thou knowest my sitting and my rising, thou vnderstandest my thoughts as farre off. Thou compassedst my pathes, and my lying downe, and art accustomed to all my waies. For, *There is not a word in my tongue, but, loe, thou knowest it wholly, O Lord*, *Psal. 139. 2, 3, 4.* We should remember his Iustice, he is righteous, and must needs punish, he is a mightie God, and is able to punish. There is nothing wanting in him, which is fit to bee in one, on whom wee are to place our trust. He is able to helpe vs, because he hath power; what a power is that which keepes vs to saluation, who haue so little strength, and lesse wisedomae, whereby we might stand; nay, he is Omnipotent,

Gen.

Reas. 2.

Gen. 17. 1. He is willing, because he loues vs so dearly, *Ioh. 3. 16.* Nay, to the death, *Precious in the sight of the Lord, is the death of his Saints*, *Psal. 116. 15.* He is skilfull, because *all the treasures of knowledge and wisdom are hid in him*, *Coloss. 2. 3.* He is mindfull, because *his eyes are alwaies open vpon vs*, *he doth neither slumber nor sleepe*, *Psal. 121. 4.* He is carefull, because *he is Lord and King ouer all*, *he is the King of Kings*, *1. Tim. 6. 15.* And he biddeth vs, cast all our care vpon him, *1. Pet. 5. 7.* Wee cannot search these things to the full, for to see things vnvisible, and search things vnsearchable, are alike vnpossible.

Reas. 3.

We should remember God, for he hath giuen vs many helpes of memory: First, hee hath giuen vs the Scriptures, his Word, an Epistle sent vs from Heauen, that by reading and hearing it, wee might remember him. For hee that forgetteth the Word of God, will soone forget God, and he that remembreth the Word, will remember God the author of the Word. Secondly, wee haue the Sacraments, which are tokens of Gods loue, which should cause vs to remiember God. Thirdly, the creatures should put vs in minde of God, euery one representing, either the power, goodnesse, or mercy of God; euery tree, and euery leafe, euery flower, and euery grasse, euery stone; nay, euery sand doth set forth his goodnesse. The greater is our sinne if we forget him, hauing so many meanes to remember him. Should a Sonne forget his Father, who hath left him many tokens to remember him by? If a Husband departing from home, should leaue many Memorialls with his Wife, on euery Doore, Wall, and Poste, a remembrance,

brance, that shee can goe no where, but shee must needes remember him; yea, if shee haue his Signet on her finger, that so, as often as shee lookes on her finger, she may remember him; how great were her fault, to forget him, or how were it possible, not to remember him. The Almighty God hath thus dealt with vs, in the world, which is his House, hee hath left euery where remembrances. If a Woman remember her Husband, seeing his Ring, she should remember God, seeing her finger, which his Finger made; and her hands, the worke of his Hands. *When I beheld the Heauens, euen the workes of thy Fingers, the Moone and the Starres which thou hast ordained, Psal. 8.3.*

Great benefits should cause vs remember God: What maketh vs so to sinne, but the forgetting of God, therefore it is often said of the *Israelites*, they forgate God, and serued *Baalim*; as if he should say, they neuer would haue committed Idolatry, if they had not forgotten God; *They haue perueried their way, and forgotten the Lord their God, Ier. 3. 21.* The latter is the cause of the former, and so, forgetters of God, are put for wicked men. Now, as forgetfulness of God causeth sinne, witnesse Adulterers, Drunkards, and such like, which will confesse they forgate God: so the remembrance of God is the cause of obedience, for hee that remembreth God, will feare to offend him, and endeauour to please him.

The vse of this point is for our instruction, that wee should bee the more carefull to remember the

C

Lord.

Reas. 4.

Vse 1.

Lord. First, God commandeth it, and Gods Commandements must be obeyed; *If he consent and obey, he shall eate the good things of the Land, Esay 1. 19. Whatsoeuer we aske; we receiue of him, because we keep his Commandements, and doe those things which are pleasing in his sight, 1. Iohn 3. 22.* If wee reade the Scriptures, heare the Word, blessed shall wee bee if we keepe it, *Blessed is hee that readeth, and they that heare the words of the Prophecie, and keepe those things which are written therein; Reuel. 1. 3.* Our Goods, Cattell, Corne, and all things belonging to vs, shall be blessed of God; if we obey his voyce, and doe as hee would haue vs; yea, our children shall bee blessed after vs, *Blessed is the vpright man, and blessed shall his seede be after him, Pro. 20. 7.* Yea, as *Danid* speaketh, *Blessed is the man that meditates in the Law of God day and night; For he shall be like a Tree, planted by the Riuer of Waters, Psal. 1. 2, 3.* No good thing will the Lord withhold from them that line vprightly, *Psal. 84. 11.* On the contrary, euen those things which in their owne nature are the good blessings of God, shall be accursed of God: And the Lord will in his wrath, and in his hot anger, curse our blessings. This Commandement is for you, *If yee will heare, and if yee will not lay it to heart, to giue glory to my Name, saith the Lord of Hostes. I will euen send a curse vpon you, and I will curse your blessings; yea, I haue cursed them already, because yee doe not consider it in heart, Malach. 2. 2.* Secondly, the promises which God hath made to such as remember him, should be a meanes to stirre vs vp to re-

remember him; he hath promised to bee with *his* to the end of the world, *Matth. 28. 20. Neuer to faile them, nor forsake them, Heb. 13. 5.* Hee promised to giue his Sonne, *the first begotten, and the onely begotten, Iohn 3. 16. Luke 2. 7.* And in him what rare matter can we wish for, which is not in him to be found. Would wee haue Wisedome, hee is the essentiall Wisedome of the Father, the object of all true Wisedome, which tendeth to saluation, in him is our Wisedome, not onely while wee walke by faith at home in this body, but also when wee shall walke by sight with the Lord, seeing him as he is. All the treasure of Wisedome and vnderstanding are hid in him, *Col. 2. 3.* Would we haue Righteousnesse, he is essentially righteous, as God in our name; habitually and actually Righteous. He is *Iehouah our Righteousnesse, Ier. 23. 6.* The Sunne of Righteousnesse, that person which hath brought with him euerlasting Righteousnesse. Would wee haue Redemption, with him is great redemption, *Psal. 130. 7.* Through him haue we redemption, that is, *Forgiuenesse of our sinnes, Col. 1. 14.* By him wee doe waite for the Redemption of our bodies, *Rom. 8. 23.* Christ was powerfull in the eternall prouidence of God, before creation for our election; powerfull in time appointed for our Vocation, Iustification, Sanctification; powerfull for our perseuerance, and finall consummation. He is God, what seeke wee? Hee is God, what desire wee? This Sonne was promised, and this Sonne is come. God first promised protection from hurt in his seruice; hee vndertakes to keepe

damage from his, while they are occupied in his service. When all the Males should goe vp to *Ierusalem* thrice in the yeere, and none but weake women and children left at home, yet God doth vnder- take, that no enimie should haue the heart to breake in on them, *Exod. 34. 24.* Secondly, God promiseth to bestow on vs euery thing that is good, nay, all good. Thirdly, God promiseth to his a cheerrill vse, of all the good benefits vouchsafed them. Did not *Iosiah* eate and drinke, and prosper, while hee executed iudgement and iustice? *Iere. 22. 15.* Godli- nesse hath not onely the promises of this life, but of the life to come, *1. Tim. 4. 8.* He that giues the head, giues haire also. God giueth vs his Kingdome and Righteousnesse, which are principall; how should he not adde these inferiour things also, which are but accessarie to the other. God will not stand for small matters with them to whom he will giue hea- uen. This God, who is so gracious; this God, who is so glorious; this God, who is, so mercifull and li- berall, must be remembred. Thirdly, the dangers which follow the forgetfulnesse of God, should in- cite vs to remember God. Such as forget God, shall be punished. Forgetfulnesse, is a cause of, first, Spirituall punishment: secondly, of Corporall: thirdly, of Eternall. It is a cause of spirituall pu- nishment in the soule, of corporall punishments in the body; and of eternall, both in body and soule, at the day of Iudgement.

2.

Secondly, it is a reproofe of those who forget God, and cast the remembrance of him behind their backs;

backs; for what else doe they, who sweare at euery word, and the more they sweare, the better men they account themselves. If they did remember God, who saith, *Sweare not at all, Matth. 5. 34.* And the words of the Apostle James; *Before all things, my Brethren, sweare not, Jam. 5. 12.* If they did remember Gods Truth, Iustice, and Power; his Truth, that he is a Defender of; his Iustice, that he is a Reuenger of the breakers of it; his Power, that he is able to execute his Vengeance, if they sweare falsely, they would neuer sweare vainely. First, the matter of an Oath must be Truth. Secondly, the manner must be in Iudgement. Thirdly, the square in Righteousnesse; all these the Prophet rehearseth, *Thou shalt sweare the Lord lieth in Truth, in Iudgement, and in Righteousnesse; Iere. 4. 2.* If Sabbath breakers did remember God, they would not commit sacrilege, in stealing from him three parts of his Sabbath, to their owne vses; and for the fourth, as good neuer awhit, as neuer the better. If they did remember the Commander, God, the matter commanded, which is the sanctifying of the Sabbath, and spending of it in holy exercises; they would not spend it so prophanely as they doe; seeing it is a signe, that God is their God, that doth sanctifie them a solemne holiday, wherein hee declareth his loue and care ouer them; a Day, wherein hee offereth vnto them his holy things, as his Word, Sacraments, and all heavenly and holy riches; a principall meanes of their sanctification and saluation; a Day, which hee hath appointed, wherein euery

one should professe their Faith, Loue, and Obedience, to his heauenly Maiestie. If they did remember God, which commit adulterie, they would be ashamed of such behauiour, they would not doe it for a world, for it is most hurtfull, most vnfruitfull, most shamefull; most abominable, and most damnable. It hurteth, First, the body: Secondly, the soule: Thirdly, the estate: Fourthly, the good name: Fifthly, the life. It ariseth, first, from an vnregenerate heart, which is the harbour of filthy lusts, *for out of the heart proceed adulteries, fornications, Matth. 15. 19.* Secondly, from originall Concupiscence, which is like a home-borne Traitor, lurking secretly, vnder-mining couertly, creeping priuily, entising vehemently, betraying treacherously into the hands of the Deuill; a woman would not commit adulterie if shee remembred; first, the Commandement, *Thou shalt not commit adulterie, Exod. 20. 14.* Secondly, her husband to whom shee is married, *who is one flesh with her, Gen. 2. 24.* Thirdly, the Conenant which she hath made, *for saking all others, and cleauing vnto her husband, Matth. 19. 5.* Fourthly, the punishment, which is damnation, without true repentance.

Text.

Thy Creator.] As if he should say, he made thee, therefore thou must remember him, or else thy sinne will be the greater in forgetting him. *The Oue knoweth his Owner, and the Ass his Masters manner, Esa. 1. 3.* and will not Man know his Creator? And God said, *Let vs make Man, Gen. 1. 26.* hee did not say, *Let Man be made;* as he said, *Let there be Light:* neither

neither did hee command the Elements to bring forth Man; as hee commanded the Earth to bud forth Herbs, Grasse, and such like; or the Waters to bring forth Fish; but, as it were, consulting, he saith, *Let vs make Man*. The Creation of Man was the worke of the whole *Trinitie*, so was the Regeneration of Man. We are baptised in the Name of the *Father*, because he adopteth vs to be Sonnes; in the Name of the *Sonne*, because he hath bought vs with his Bloud; in the Name of the *Holy Ghost*, because by him wee are Sanctified. Our Creator must bee remembred about all, because hee is about all, and before all. God is so the Creator, that hee is the alone Creator.

That Mans creation bindeth him to remember God; *Remember thy Creator*: hee did make thee an excellent Creature. *Hash not one God created vs, Mal. 2. 10. He alone fashioned vs in the wombe, Job 31. 15. Unto vs there is but one God, which is the Father, of whom are all things, 1. Cor. 8. 6. He that hath built all things is God, Heb. 3. 4. There is none besides me, I am the Lord, and there is none other. I forme the Lights, and create Darknesse; I, the Lord, doe all these things, Esa. 45. 6, 7. I am the Lord that made all things, and spread out the Heavens above, Esa. 44. 24. He alone spreadeth out the Heavens, Job 9. 8.* From all this we may gather, that the creation of man, and of all things else, must bee attributed to God onely. Nature bindeth Children to remember their Parents. Duetie bindeth Schollers to remember their Tutors; Charitie bindeth Christians to remember the poore;

Doff.

poore, the Law bindeth men to eschew euill and sinne; Sinne, as it hardens, so it weakens; the Gospel bindeth men to beleue, and the Creation bindeth men to remember the Creator.

Reas. 1.

First, Mans creation bindeth him to remember God, because Man hath his being from God. It is proper to God to produce a Thing from no Being to a Being, for he calleth Things that are not, as if they were by his Almightyesse. God is of infinite power, able to doe whatsoeuer he will, and to hinder whatsoeuer hee will not haue done; by his respectiue power, and by his absolute power, able to doe more then he will. Some Creatures haue a being onely, as Heauen and Earth, Meteors in the one, and Metals in the other. Some a Being and Life also, as Plants and Beasts, which with Life haue Senseioyned. Some Being, Life, Sense, light of Vnderstanding and Reason, as Angels and Men: Man, hauing his breath from God; for, *God breathed into him the breath of Life, Gen. 2.7.* that is, a liuing Soule, by the vertue of the eternall Spirit, was inspired into an Elementarie body, to vse it as an instrument, should make Man remember his Creator. Man hauing from God his being, and his breath, his life, and liuing; his motion, and mouing, should remember his Creator.

Reas. 2.

Man should remember God his Creator, because he made him an excellent Creature, compleat and full of the true knowledge of God and of holines, without any the least want or defect. As in the first Adam, mankind was made; so in the latter, it was restored

restored : the Elect came from Christ by Regeneration, as all men from *Adam* by Generation. Though *Adam* did fall grieuouſly, yet Beleeuers are more happy in the ſecond *Adam* riſing, then in the firſt *Adam* falling; in Chriſt ſauing, then in *Adam* ſinning. God made *Adam* plaine, but *they ſought out many conceits*, *Eccleſ. 7. 31.* And ſo doe their children in all folly. In that God made Man, and Chriſt regenerateſh Man, and reſtoreth that which was decayed in him; this ſhould moue Man to remember his Creator.

The firſt uſe, may reprove ſuch men as know not their Maker. Many weare Gods cloth, that know not their Maſter, that neuer did good worke in his ſeruice; hee hath many Retayners, that weare his Liuerie for a countenance, neuer waite on him. Many that eate his meate, that neuer acknowledge the Giuer. Many proteſted by him, ſee it not. Many afflicted, yet ſeek him not diligently, *Hof. 5. 15.* *Hee ſtrikes them, but they ſorrow not; hee conſumes them, but they reſuſe his correction, Iere. 5. 3.* He giues to ſuch as are vnthankfull, clotheth ſuch as are proud, helpeth ſuch as are vnworthy, and prouideth for ſuch as are wicked. He that giueth all good things, hath little or nought giuen him againe. Where hee ſhould bee loued, hee is hated; and of whom hee ſhould bee honoured, he is diſhonoured. Gods loue towards vs, hath benee from all eternitie. Some, as wine, doth receiue the greater praiſe by the age of it: old wine is the beſt, and ancient loue is the moſt approued. How much doe wee eſteeme

vſe 1.

of such a friend, as hath borne vs good wil for some twentie or fortie yeeres together? The more reckoning wee should make of Gods loue, which hath beene eternall. Before Christ wee were enemies to God, there was nothing to be seene in vs, but sinne and miserie, nor anything to draw Gods affection toward vs, but his owne free and good pleasure: now, that loue wee haue deserued, wee the lesse esteeme; but such loue as is freely conferred on vs, we doe make more store of.

2. The second Vse, not onely the Creation bindeth Man to remember God, but all other his benefites wherewith Man is compassed about. Many are the works of mercy, which God hath bestowed on Man; besides the Creation, all of them binding Man to remember God. First, Mans Redemption by Christ. Of all the works of mercy, this chiefly ought to be remembred, for it is the chiefest worke; the freedome of Sinners, both from the guilt and power of sinne. By whom wee haue Redemption through his Bloud, euen the forgiuenesse of sinnes, *Ephes. 1. 7.* To haue sinne forgiven, is to bee redeemed, or set free from all euill. That which *Paul* calleth in the former words, Redemption, is afterward called Remission of sinne. What is forgiuenesse of sinne, but an act of Grace, acquitting vs from all the guilt, and the whole punishment of all our sinne; and as men speake of Redemption, so they may speake of Remission. Secondly, the worke of Preservation, is another great benefite of God, which is a keeping men free and safe from dangers, and from
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hurt by enemies : *Preserue me, O Lord, for I trust in thee, Psal. 16. 1. What shall I doe vnto thee, O thou Keeper of men, Iob 7. 20. Hee preserveth both Man and Beast, Psal. 36. 6. Thou preservedst them all, Nehe. 9. 6.* Thirdly, the worke of Sustentation bindeth Man to remember God, for God vp-holdeth his Children, that they take not a fall by sinne and calamitie, or that they take no hurt by such fals. *The Lord sustayned me, Psal. 3. 5. Hee maketh mee to rest in greene pastures, and leadeth me by the still waters. Hee restoreth my soule, and leadeth mee in the pathes of Righteousnes, for his Names sake, Ps. 23. 2, 3.* Many other benefits are men compassed withall, to binde them to remember God.

In the dayes of thy youth.] It is good for children to learne to know God, euen in youth, whiles they are young, for so much *Solomon* teacheth here, saying, *In the dayes of thy youth.*

That because youth is most prone to forget God, it is needfull they should be exhorted to remember God. Youth is most prone to forget God, for they are in the flower of their age, in the roose of pride, and in the heate of lust, hauing by nature corrupt hearts, and carnall desires, liuing in pleasures, passing their time in mirth, all which makes them forget God. Though young men doe not alwaies breake out into notorious wickednesse, yet they are subiect to youthfull wantonnesse, and vnstaiednesse of affection, which if it breake not out, yet it makes them forgetfull of God, and lesse carefull of good things. This loosenesse is the way to lewdnesse, this

Text.

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weaknesse is the high way to wickednes, this Gods children (being regenerate) see, which before they saw not. Hence is it, that *Dauid* prayeth, *Lord remember not the sinnes of my youth, Psal. 25. 7.* Of all mans life, Youth cōmonly is most vaine; *The imaginations of mans heart is euill from his youth, Ier. 8. 21.* *We are all transgressors from the wombe, Esa. 48. 8.* *In sinne hath my Mother conceived me, Psal. 51. 5.* *Euen from the Belly haue they erred, Ps. 58. 3.* For the sinnes of youth, God often punisheth men in their age, so making them to inherit the iniquities of their youth *Iob 13. 26.* The Prophet saith, *We and our Father (haue sinned) from our youth, Ier. 3. 25.* Shal we thinke they in their youth committed grosse sins, as Adulterie, Drunkennesse, Murther, and such like, which were so holy men, as *Iob* and *Jeremie*: surely no, but they confessed the sinnes of their youth, their wantonnesse and forgetfulnesse of God, their too much loue of pleasure, their youthfulness. *Solomon* saith, *Foolishnesse is bound in the heart of a child, Pro. 22. 15.* therefore child-hood and youth are vanitie, not in themselues, but because they are often spent in vanitie. Suruey those which are more then ordinarie young men, which haue the best wits, and are thought to bee of the best disposition; and their youth will hardly be found without vanitie; nay, not onely those young men, that are best in ciuill gifts, but in spirituall graces, as *Timothy*, find *child-hood and youth to be vanitie, Eccl. 1. 11. 10.* *Timothy* did tame his body, and bring it into subiection, so that *Paul* was faine to bid him to drinke wine,

1. Tim.

1.Tim. 5. 23. yet he had this *memento* given him, *flie the lusts of youth*, 2.Tim. 2. 22. Young men see not vanitie when they are yong, but they may perceiue it when they are old : for now, their consciences are like water in a bason, if the water be troubled, the face cannot be seene, but when it is settled, it may : so, all is troubled in youth, but when maturitie of yeeres come, then it will stand still, and they may see their faces. *Dauid* being old praied against sinnes of youth. Because it is so hard, for a young man to remember God, and to be holy; *Dauid* breaketh off his meditation abruptly, into this, *wherewithall shall a young man cleanse his waies, Psal. 119. 9.* And *Dauid* vsing the word *cleansing*, compareth the young man to a glasse, which though it be very cleane, yet will gather filth in the Sunne beames. As a ricke of Hay put vp wet, set it selfe on fire : so haue the hearts of young men enough in them to inflame them.

Young men should remember their Creator in their youth, lest accustomed to forget God in youth, they doe not remember him in old age. Customes is another nature, and can hardly be altered. Can the *Black-More* change his skinne, or the Leopard his spots ? then may yee also doe good, that are accustomed to doe euill, *Ier. 13. 23.* This young men get by continuing in sinne, they cannot leaue it, many cannot leaue swearing, lying, stealing, when they are old, because they practised them when they were young. If I should be demanded, why there are so few good old men : I answer, because there were so many naughtie young men, for youth

Reas. 1.

spent in vanitie, commonly ends old age in prophanenesse. The Prophet calleth some sinnes *Crimson sinnes, sinnes of a double die*, *Esay 1.18.* If it be right Purple, it is dyed both in the Wooll and in the Thread, and then it is deepe. So, if Satan die vs in our Wooll, in our youth, before we be men, before we be made cloth, it is likely to sticke by vs. It is in a man, as in other things, in breaking of Horses, luring of Hawkes, trayning of Dogges, which must be done while they are young: so must man in his youth, be trained vp in the feare of the Lord. The Diseases of the Spring, are more curable then those of Autumne: So the sinnes of youth are more curable then those of age, but when a man is soaked in them, hee is past cure. If Satan can make our youth vnprofitable, there cannot any good be looked for of the after ages, without the great mercy of Almighty God. Hence commeth those speeches of sinnes, which a man hath continued in; I would faine, but I cannot leaue them, whereby it comes to passe, that where one doth recouer, fortie rot away. If the Deuill nip the Blossome, what hope is there of Fruit. When a man hath long had a trustie Seruant, he is loth to forgoe him, he will rather increase his wages: So, the Deuill will be loth to forgoe him in his age, who serued him in his youth. The sinnes of youth sticke fast by a man, hee can hardly leaue them, youth being like a new Morter, wherein if you stampe Garlicke, it will a long time smell of it; and though they repent and come home, yet they carry the smell of the Garlicke Morter wherefoeuer they

they goe. The vessell will relish of the first liquour: What iniurie doe men to themselves, by living prophanely in youth, when they bee old, they dare not reprehend so sharply as others, nor punish so severely as they should, because the sinnes of their youth are so in their foreheads, that all men see them. God will haue the first frutes, and the first borne are due to him. The Autumne cannot see the fruit of those trees, whose blossomes the Spring-time neuer saw. If men begin not to loue vertue in youth, it will bee a harsh thing for them for to wooe her in old age, when the threed of life shall be rentred, and drawne euen to the vtmost length.

Because the Deuill hath a speciall affection to this age, knowing that if hee get youth, hee hath oftentimes mans age too. Sathan doth not easily forsake his hold, nor surrender his possession; though he be not an Angell of light, *2. Cor. 11. 14.* yet he would be like one. Though he seldome speake truth, yet he is more beleued then God the Authour of truth. Though he damned many Soules, yet hee is serued by youth, and followed by them in troupes. Hee hath such varieties of pleasures, which he presenteth to them, that they are bewitched by them, hee is an vnreasonable, insatiable, vsurping tyrant, yet youth will not hearken to Gods word, who saith, resist the deuill, *1. Iam. 4. 7.* It is lamentable, that no age doth so much despise the Word, as youth, which must stand in neede of it. It is now a rare thing to find among yong men, a *Ioseph*, or a *Samuel*, where they should liue as *Nazarites*, consecrated to the Lord,

Amo.

Amos 2.11. they are rather like men, who haue vowed and dedicated themselves vnto Sathan. As the sonnes of *Eli* despised the rebuke of their father: So yong men now (for the most part) are impatient of of the rebukes of the Word, contemning the medicine. The prodigall sonne had foure prouocations; First, his portion; Secondly, his fathers indulgence; Thirdly, ill companie; Fourthly, youth, these the Deuill vseth as so many baits, to take young men withall, these hurt yong men much. Till the portion was spent, the prodigall thought not vpon returning home. The prodigall man, while he spendeth, is magnified, when hee is spent is pitied, and that is all his recompence for his lauishng. The indulgence of the father to conuiue & winke at the faults of their Children, doth breede in their Children a forgetfulness of their Creator. Ill companie hurt youth, for such are they for the most part as they are, with whom familiarly they liue, and with whom for the most part they spend their time. All waters in temperature, in colour, and in taste, agree with the nature and the disposition of those grounds, and of that earth, through which they make their secret passages, and their wayes: In like manner men practise those things, which by frequent custome, they haue deriued to themselves, from those with whom they haue conuersed. Youth is so wanton and wild, so rude and vnruely, so loose and lewde, that vnlesse God saue, the Deuill will destroy; vnlesse God draw them, the Deuill will keepe them.

3.

Young men should remember their Creator in youth,

youth, considering their naturall corruption, they are corrupt Children, *Esa. 1. 4.* They know nothing but how to corrupt themselves, their wayes, their liues, their actions, their neighbours by euill counsel, and euill examples, themselves by euill exercises. This naturall corruption is most deformed, a monster both vgly and fearefull. If naturall corruption will haue yong men eate till they surfeite, and drinke till they bee drunke, you shall finde multitudes of them that will doe it, though they consume goods, body, estate, and damme the Soule. If naturall corruption will haue yong men bee wantons, there will bee some that will sit and addresse themselves for it, by lurking here and there in corners; frequenting dishonest places, vsing idle and immodest Exercises; corrupt and rotten communication; stuffed with vaine vnfruitfull Iestes, and prophane passages. It is a thing most lamentable, and neuer enough to bee bewailed, to see many young persons, whose dayly practise and trade of life, is to corrupt their flesh in lying, deceiuing, seeking vnlawfull and vngodly gaines; slaundring and backbiting their neighbours; spending their time wantonly and wickedly; for which, one day they must giue account to God.

The first vse, serueth for our instruction, seeing yong men are hardest to bee reformed, they should learne to bee Godly in their youth. It is good for a man to beare the yoke in his youth, *Lament. 3. 17.* It is good for a man to remember his Creator in his youth. Some will say, shall youth spend no time in pleasure? What, not halfe a mans youth? Not a

day now and then, not an houre? Surely, God will not allow a minute of time to bee spent in vaine. Yong men will say, wee will become good, and liue Granely hereafter, and behaue our selues soberly, we will amend when we are old. This is to make a couenant with the Deuill, thou wilt be Gods, but not yet. As *Felix* said to *Paul*; *Go thy way for this time, and when I haue convenient time, I will call for thee, Act. 24. 26.* But *Felix* was remooued, *Festus* put in his roome, and *Paul* continues bound still: So young men say to goodnesse, to grace; and to God; goe your wayes for a time; and when wee are old and sickly, then we will send for you, but God will turne away, Satan will come in place, and yong men will be left in their sinnes. First, how knowest thou, thou shalt liue till thou be old; doe not many die in their youth? And why not thou? If thou dost, what will become of thy soule. Secondly, if thou liue till thou be old, how knowest thou whether then thou shalt remember God or no? Is it in thy power? Noe, because men forget God being yong, he forgets them, and makes them forget him being olde. Thirdly, if thou dost remember him, what great matter dost thou; offer it to thy Prince, will he accept it? That which is vnfit for the World, is it good enough for God? Wilt thou offer him thy old age, thy dore-age, a bagge of drie bones? Will not hee haue the first fruites of thy Corne, and the fat of thy flocke, and wilt thou giue the cleane corne of youth to the Deuill, and the huskes and chaffe of old age to God? wilt thou sacrifice the fat of thy Flock to the Devils,

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and the leane to God? wilt thou forgie thy enemies, when thou canst hurt them no longer? wilt thou give thy goods to the poore, when thou canst keepe it no longer? wilt thou leave sinne, when sinne leaues thee? and wilt thou serue God when it pleaseth thee; is God at thy command, is he bound to thee, not thou to him.

It is a reproofe of those that are the Proctors, and Patrons of sinnes of youth. They say, what shall youth doe, shall they be mortified so young? shall not youth be merrie and iouiall, shall they bee sober and graue so young? then you will haue no life in them belike. Others say, a young Saint, an old Deuill. A young Deuill may become an old Saint, but a young Saint can neuer become an old Deuill. Others say, youth is youth, and youth must haue a swinge. Others of a ragged colt comes a good horse, a knauiſh boy becomes a good man. Either *Solomon* was not wise, or they are sturke fooles in so saying, he saith, *Remember God in thy youth.* Let young men learne by *Eli*s children, how they were cut off ere age came. To put off such things to old age, is as if a carrier hauing many horses, should put all his cartiage on the weakest and poorest; hauing many better. Young men haue many better dayes and yeeres to repent in. Delaying of repentance is dangerous, deadly, and damnable. If a wound bee not cured before it rot, it becomes oftentimes incurable. If the fire bee not quenched in time, it becomes vquenchable, and if flesh be not salted before it stinck, it becomes so vnsauorie, that it cannot bee mended.

2.

If a mote fall into the eye, or a thorne sticke into the foot, we take them out without delay: but in things pertaining to the health of the soule, delay is much more dangerous. Satan seekes but a delay: God craues present repentance. It was offered by *Moses* to *Pharaoh*, when *(shall I pray for thee; and he answered to morrow, Exod. 9. 10.* It is offered by the Lord to man, when wilt thou that I haue mercie on thee, many answere, when wee are old. Miserable was *Pharaoh* who delayed *Moses* but one day: but more miserable are many men, who delay the Lord for many yeeres. Some will first burie their Fathers, as the Disciple would, *Math. 8. 21.* Some will first go and kisse their Fathers, that is delight yet a space in the pleasures of this life. God will haue men now to turne, God will haue the present time, *Bee wise now, Psal. 2. 10.* Now therefore feare the Lord, and serue him, *Iosb. 24. 14.* Therefore also now saith the Lord, *Ioch. 1. 12.* Consider this now, yet that forget God, *Psal. 50. 27.* When *Abraham* was bid to circumcise his Familie, he did not deferre it, but circumcised them the same day, *Gen. 17. 23.* As soone as *Cornelius* was willed to send for *Peter*, hee sent immediately, *Act. 10. 33.* That thou wilt doe, doe quickly in thy youth, for thou knowest not what a day may bring forth, *Pro. 27. 1.* Hee that is not now willing, may hereafter bee more vnwilling. I know no difference betweene the wise two Virgins, and the foolish, but that the one did it in time, which the other would faine haue done out of time, and could not. The most prophane men of the world are forced, in death

to make their refuge to the Lord. Then the eye, and the hand are lifted vp vnto him, Then they crie for mercie, and desire all others to pray for them. If men were wise they would doe that in time, which many would do, and do, at length when God sent laborers into his vineyard, he that was bad goe in the morning, did not deferre till noone, hee that was called at noone did not deferre his comming till night. Art thou called to day, deferre not till too morrow, *to day if thou wilt heare his voice, harden not thy heart, Heb. 3. 15.* To day is Gods voice, to morrow is the deuils, giue God to day, that is thy youth. It is one of Satans pollicies, to perswade men to repent when they are old, till all the time bee past wherein Men should repent. This brings many to damnation, that where in their young yeares they will not repent, in their olde age they cannot, the affections through long custome of sinnes, waxing strong, euen then when the bodie is weake. Marke Satans deceit, and put not off thy remembring of God to thy old age, for thy yeeres may bee shortned, thy faith weakened Satan aduantaged, thy heart hardned, and it may be God in iustice, and the deuill in malice, will not suffer thee to remember thy Creator. How searefull a thing is it, to fall into the hands of God, who is a consuming fire, *Heb. 12. 29.* As fire consumeth stubble: so the most seuerer God, will consume and destroy the wicked contempters of his Word. Thinke of it whiles there is hope, you young men that forget your Creator, heauen and hell, least you misse the one, and come into the other, where there is no re-

demption, no hope of ease; or end, which is that that makes hell, hell indeed: If all the paines of hell might haue an end, were it after million and millions of yeetes, as many as there bee Sands on the Sea-shoare, it might nourish some miserable comfort of a release in the long ruine. But this night hath no day, this Ague no intermission, this death no death, to end it withall.

Text.

Before the euill dayes come.] The dayes void of all delight will come, all ioy will faile, and sorrow vpon sorrow befall: There are good dayes, that is, a blessed and happie life, wherein many good things befall vs. If any Man loue to see good dayes, let him re-fraine his tongue from euill, 1. Pet. 3. 10. What Man is he that desireth life, and loneth long dayes for to see good, Psal. 34. 12. And there are euill dayes, not that dayes are euill in themselves, but accidentally.

Doct.

That old age is called euill, because of the many euils it brings with it. Dayes are called euill, not effectiuely, making men euill, nor essentially, as if a day in its owne nature were euill; but accidentally in regard of the euill actions and euents, which happen to men in that day. Euill dayes are times full of Sinnes and troubles, or troublefome & full times. The Apostle saith, *Redeeme the time, for the dayes are euill, Ephe. 5. 16.* Iacob said to Pharaoh, *few and euill haue the dayes of my life bene, Gene. 47. 9.* Baill, because they were full of troubles, full of afflictions, full of dangers. Our Saviour saith, *sufferem for the day, is the euill thereof, Mat. 8. 34.* That is the day brings with it, affliction, griefe, and hurts. Many discom-

discommodities enuiron old men. Old age is a continuall weaknesse, and a daily disease. *Moses* the man of God, saith, *The dayes of our yeeres are seuentie yeeres: and if by reason of strength they bee eightie yeeres, yet is the strength then labour and sorrow: for it is soone cut off, and we flie away, Psal. 90. 10.* If the longest period of dayes that men ordinarily liue, be so short a time, and the longest time flieth so fast, then well might the Prophet say, that *our daies passe away as a tale that is told, Psal. 90. 9.* The more labours men vndergoe in their youth, the more matter of sorrow in old age. The stronger a man hath beene, and the more labours he hath endured, the fuller of aches and paines will old age be. Old age is but a death, and Death comes flying. In old age there is weaknesse of body and of mind; for a man is twise a child, and then commonly they are as children againe mowed vp, and their children are either Parents or Lords ouer them, vsing them as Innocents. Old men are deafe of hearing, and cannot heare good admonitions; dim-sighted, and cannot see to reade, nor to goe to the House of Praier; they haue feeble Knees, so that they cannot goe; weak Loines; and faint Armes, the Heart is afflicted, the Head smitten, the Spirits waxing faint, the Breath smelling ill, the Face wrinkled, the Stature crooked, the Eyes darke, the Ioynts weak, the Nose running, the Haires falling, the Teeth rotting, and the Eares waxing deafe, insomuch that old age may be called, *Euill dayes.* In old age the Memorie failes, old men waxe dull, deafe, senselesse, and speechlesse.

It

Reas. 1.

It brings many troubles, sorrowes, and grieues with it, then men cannot helpe themselves, nor guide themselves, nor feed themselves, they cannot reade to comfort themselves, nor repent (many of them) to solace themselves, they lie on their beds, as on the Racke from morning to night, crying out, some of one grieve, some of another, then they feare to die, and some wish for Death, for whom they are not provided. Many aged people are inwardly vexed, and perplexed in conscience, so that they seeke Death as a present ease, not considering how they leape out of the Smoake into the Flame, out of the Flame into the Fire, out of a cureable Disturbance, into an irrecoverable Woe. How blockish is the manner of dying of many a *Nabal*, who stricken with the feare of Death and Hell, become as insensate as stocks and stones. Aged men feare Death, but not Hell, following Death; they feare the Thunder cracke, not the Bolt; the report of the Peece, and not the Bullet; the Serjeants arrest, and not the Gaolers imprisonment: so, labouring to escape Death, which they cannot; not Hell, which they might.

2.

If men learne to remember God in youth, they will bee willing to die, old age will bee a Crowne and comfort to them, for *after death they shall rest from their labours*, *Reuel. 14. 13.* *They that laboured valiantly are at rest*, *Iob 3. 17.* They learne in youth to know God, they know that if they be once old, they shall shortly die, and then they can sinne no more. Death, to the godly, is an entrance into ioy.

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Michaela Caignasla, a noble Matron, seeing her Judges looke out of the windowes, said to her fellow Martyrs; These stay to suffer the torment of their consciences, and are reserved to iudgement, but we are going to glorie and happinesse. And two certaine poore women weeping and crying! Oh *Madame*, we shall neuer now haue more Almes; yes, hold you (saith shee) yet once more, and plucked off her Slippers, and such other of her apparell, as shee could with modestie spare from the fire. Death is to men as he comes attended; to the rich Man he came, followed with Devills; to carry his soule to hell, *Luk. 16. 22.* to *Lazarus*; with troupes of Angels, to conuey him to *Abrahams* bosome. Death is the *Atheists* feare, and the *Christians* desire. Death is the *irreligious* rich mans Enemy; but the religious poore mans Friend.

It shewes the strange folly of many men, who spend most of their time in prophane nesse, in pleasure, in vanities and vices. In so much, that if the Lord shew not more then ordinarie mercy, they will be no more fit in their old age to honour their Creator; then so many dead men. What madnesse is it then, especially in those that have passed the greatest time they can expect, to have no care of the houre of death, and of the account they shall then make, when their whole time is but short, as a Tale that is told. Men should so profit by the meanes of saluation afforded them, that in age they should give good example to such as are young. The elder men grow, the better they should be. Commonly

vse 1.

Horfes trauell best homeward, or when they are almost come home. Hounds follow the game fastest when they are neereſt vnto it, finding the ſent hot, they know the game is almoſt at an end. They that runne in a Race ſtrive moſt, not at the beginning, but at the end. In naturall motions, euery thing mooueth faſteſt when it is neereſt his owne place. The Swan ſingeth ſweeteſt a little before her death: ſo ſhould it bee with old men, they ſhould then bee moſt holy, bearning the beſt fruits, doing the beſt works, they ſhould with old *Simons* take Chriſt in their armes, *Luk. 2. 28.* and with *Anna* ſerue God with faſtings and prayers, night and day, *Luk. 2. 37.* It were to bee wiſhed that old men could ſay, as ſometime *Polycarpus* did, the Proconſull *arraing* him to denie Chriſt; I haue ſerued him eightie ſixe yeeres, and hee hath not once hurt mee, and ſhall I now denie him? And with *Hilarion*, Soule, get thee out, thou haſt ſeuentie yeeres ſerued Chriſt, and art thou now loth to die, or afraid of death. This is a generall and ſolemne Decree, publiſhed throughout the World, and pronounced by Nature her ſelfe, that whatſoeuer hath a beginning (ſo that it conſiſt of Matter) muſt alſo haue an end: there is nothing vnder the Cope of Heauen (except the Soule of man) which is not ſubiect to change, and corruption. Man cannot alwaies continue in one ſtate, but man groweth old. It is dangerous to waxe old in ſinne, for *the ſinner that is an hundred yeeres old ſhall be accuſed, Eſa. 65. 20. It ſhall not be well to the wicked, Eccle. 8. 13.* Old age hath ſufficient deformities of

of it selfe, therefore they should not adde such as proceed from Vice. As the labours of old men diminish, so the exercises of the soule should increase.

Seeing no man knoweth what shall bee, let men vse wel the present time, whether it be youth or age. If thou bee religious in thy youth, old age will bee welcome to thee, and the daies will not be euill, the troubles & weakneses will seeme as nothing which accompanie old age, *Thou wilt be willing to die, for Death will not carry thee to prison, but to the Saints feast, Reuel. 19. 9.* To the participation and fellowship with Christ, in his heauenly ioyes and blisse, when the Church (his Spouse) shall be fully blessed. Death wil come to carry old religious men to Paradise, a place full of pleasures. As a man riding, takes vp one behind him, and carries him to this or that banquet: so Death, takes vp the religious old man behind him vpon the pale Horse, and carries him to heauen, *Reuel. 6. 8.* *Worke therefore while it is day, the night cometh when no man can worke, Ioh. 9. 4.* *All that thy hand shall find to doe, doe it with all thy power, for there is neither work, nor inuention, nor knowledge, nor wisdom, in the graue whither thou goest, Eccl. 9. 10.* Paul saith, *Whiles we haue time we must doe good to all, specially to those which are of the house-hold of Faith, Gal. 6. 10.* Wee may not assigne the Lord, in what place, state, condition, or in what companie we would liue, but as Strangers, waite on him, euen as the hand-maid on her Mistis, for what soeuer he will allow vs: we are readie most commonly to bee called away by death, before we be fit, or haue lear-

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ned how to liue. Look what care, conscience, zeale,
 loue, and reuerent estimation of good things thou
 haddest, when first thou embracedst the Gospel, the
 same at last retaine, and be sure thou keepest still af-
 terwards. The more knowledge that thou hast, take
 heed thou be not more secure. Wee shall not enioy
 the grace, which we had at the first, except we be as
 carefull now to keep it, as we were then to come by
 it. All our life ought to bee a providing for a good
 death, and a keeping away of woe, which cometh
 by sinne. We cannot promise our selues one day,
 for Time is Gods, and *Times and Seasons he hath put
 in his owne power.* Act. 1.7. therefore, every day wee
 ought to prepare our hearts to seeke the Lord, and
 keepe them fit and willing thereto. Take heed, Bre-
 thren, lest at any time there be any of you an inwill heart,
 and unfaithfull, to depart away from the living God,
Heb. 3. 12. O that there were in them an heart to feare
 me, and to keepe all my Commandements alway, *Deut.*
5. 29. Our Sauiour saith, *Thou shalt loue the Lord thy
 God with all thy heart.* *Matth. 22. 37.* Every day our
 thanks must be continued for benefits receiued, they are
 renewed every morning, *Lam. 3. 23.* Every day we ought
 to watch and pray for steadfastnesse and constancie.
 Every day we must hold and keepe our peace with God,
 and lie downe therein, *Psal. 4. 8.*

Text.

*And the yeeres approach, of which thou wilt say,
 I haue no pleasure in them.* Solomon meaneth, before
 thou waxe old. Old age of it selfe is a disease; if no
 other disease beside happen. What pleasure can old
 men take; when strength faileth them, when they
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are not able to helpe themselves. Their life, in this life, is nothing else but a returning backe againe vnto death; for whiles they are here, they walke to the house of their graue. Their dayes passe away in such a manner, as if a man, being a child, should suddenly be made a man; and after that, should presently goe backe againe, and bee a child. The more men grow in strength and yeeres, the neerer they draw to the place from whence they came. *Moses saith, The strength of old men is labour and sorrow, Psal. 90. 10.* Their dayes are dayes of sorrow, and their strength brings nothing vnto them, but matter of labour and paine.

That the many discommodities and miseries of old age, plainly testifie, that there is no pleasure in it. Such as are full of dayes, as *Iob was, Iob. 42. 17.* are full of miseries. *Man that is borne of woman is full of miserie, or full of vexation, Iob. 14. 1.* The description of the last age is admirable, and hath need of a good Anatomist, to helpe the true vnderstanding of the same. *Then the Sunne is darke, and the Light, and the Moone, and the Starres: And the Cloudes returne after the Raine, Eccl. 12. 2.* The Keepers of the house tremble; the Strong men bow themselves; the Grinders cease, because they are few; and they waxe darke, that looke out by the windowes, *Eccl. 12. 3.* And the doores shall bee shut by the street, with the base sound of the grinding; and a Man shall stand up at the voyce of the Bird; and all the Daughters of Musick shall be brought low, *Eccl. 12. 4.* And men will dread every high place, and feare will be in the way; and the Almond tree will

Doct.

flourish, and the Grasse-bupper will bee a burthen in it selfe, and all lust will be dissolued; and a man goeth to his long home, and Mourners goe about in the streets, Eccl. 12. 5. The silver Cord is loosed, and the golden Ewer broken, and the Pitcher burst at the Well, and the Wheele broken at the Cisterne; Eccl. 12. 6. And dust returne to the Earth as it was, and the Spirit returne to God that gaue it, Eccl. 12. 7. By the Sunne and Starres darkned, is meant, the dayes losing their light, so that all things seeme darke vnto them, euen the Sun it selfe. And the Cloudes returne after the Raide; that is, after they haue wept a long time, there passe before their eyes, as it were, cloudes, being nothing else but grosse vapours, which grow thicke and foggie. The keepers of the House tremble, that is, the ribs and breast, which keepe the inward parts, and compasseth them about. The strong men shall bow; that is, the knees and legges shall lose their strength, which are the Pillars vpon the which the whole building is set. The grinders shall cease, they are few, that is, the Teeth, the mouth being as a Mill, old mens teeth are few in number, and those that are weake, and so the grinding ceaseth. And they waxe darke; that looke out by the Windowes; that is, the eye in the head, like Windowes in a House, like two louers, which giue light in order. And the doores shut without, by the base sound of the grinding; that is, the Lips shall be shut, because the Teeth and Iawes make a base small sound in grinding the meat, grinding it badly and weakely. And he shall rise up at the voyce of the bird; that is, he shall not be able to sleep,

or sleepe very little, and be awaked with every little sound, euen the singing of a Bird; this followeth, their cruditie and rawnesse, being not able to digest their meates. *All the daughters of Musicke shall bee brought low*; that is, their voyces will faile them. *And men will dread every high place, and feares will be in the way*; that is, they are afraid to goe vp into high places, they are afraid to walke, because a plaine way seemes rough vnto them; a hillocke, a mountaine; a hollownesse, a great valley. *And the Almond tree will flourish*; that is, the head grow white. He nameth the Almond tree, for that doth first flowre of any tree, as if he should say, old mens gray haire come on with haste, sometimes before they looke for them. As the flowers of trees are a signe of instant Summer; so the whitenesse of the head is a signe of instant death. *And the Grasse-hopper shall be a burthen*; that is, the least creature shall bee a burthen, light things shall seeme heauie vnto them. *And all lust will be dissolued*; that is, all the desire to eate or drinke, or otherwise, shall decay; because all the faculties, both vitall and naturall shall bee weakened. *For man goeth to his long home*; that is, goeth to his old house, from whence first hee came forth. *The Graue is the house where the dead must dwell, it is the way* (as Ioshua saith) *of all the world, Iosh. 23. 14.* that is, I shall die shortly after the custom of all other men. *David said, I goe the way of all the earth. 1. King. 2. 2.* The Graue is the common house and receptacle of all humane bodies. *Euery one shall sleepe in his owne house, Esay 14. 18.* that is, in the Graue.

Graue. *I know (saith Iob) thou wilt bring me to death, and to the house appointed for all the living, Iob 30. 23. and the mourners goe about in the streets; that is, weeping for the dead, for weeping is not to bee re-
 proued if it be moderate; our Sauour wept for La-
 zarus his friend, Iob. 11. 35. Abraham lamented Sa-
 rah, Gen. 23. 2. The Hebrewes, Moses, Dent. 34. 8. Jo-
 seph, Iacob, Gen. 50. 1. The Israelites, Ioseph; the A-
 postles, Stephen. It is not without much reason, that
 Solomon doth giue counsell, to goe to the house of
 mourning, for there is perform'd that blessing which
 Christ promiseth. Heathenish mourning is repro-
 ued, which is without hope, 1. Theff. 4. 13. but Chri-
 stian sorrow is commendable. *The silver Cord is loo-
 sed;* that is, the Marrow of the backe, which because
 it is white, is called by the name of *Silver*, this be-
 ginneth at the Braine, and goeth all along the bone,
 this in old age (strength decaying) is lengthned and
 drawne out. *The golden Euer is broken;* that is, the
 Braine, whose skin, which compasseth it, is yellow
 as gold, which being broken or hurt, man must
 needs die. Nor *the Pitcher burst at the Well;* that is,
 the great Veine, called the hollow Veine, which
 canot draw bloud any more out of the Liuer, which
 is the common Store-house and Fountaine, which
 watereth all the body in such sort, that it yeeldeth
 no more seruice, then a broken Pitcher. *By the wheele
 broken at the Cisterne;* that is, the Head, for that is
 like a wheele. *And by the Cistern,* is meant, the Heart,
 which is the chiefe dwelling of Life. When all this
 commeth to passe, then the body, which is made of
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the dust of the earth shal turn into it againe, through the sin of our first parents. In death all things are recalled to their first beginnings. And the spirit to God that gaue it, hence is it, that God is called the Father of spirits, Heb. 12.9. that is, the maker and giuer of soules. He formeth the spirit of man within him, Zech. 12.1. the soule is the hoast in the sin of the bodie, not produced from the seed of the parēts, nor from the soule of the parents but given of God, that it might viuificate the bodie.

There can be no pleasure where so many troubles & sorrows are. It is better to die then to liue. What pleasure is there in old age, when old persons cānot put on or put off their clothes, cannot feed themselves, cānot rellish their meat, nor know what day of the weeke it is, nor discernē good from euill. When *Dauid* would haue *Barzillai* come to him into *Ierusalem*, that he might feed him. *Barzillai* said vnto the King, *how many daies are the yeers of my life, that I should goe vp with the King to Ierusalem. I am this day fourescore yeers old, and can I discernē between good or euill? hath thy seruant any taste in that I eat, or in that I drinke? can I heare any more the voyce of singing men & women? wherefore then should thy seruant be any more a burden vnto my lord the King? Thy seruant wil go a litle way ouer Iordan with the King, & why will the King recompence it me with such a reward? I pray thee, let thy seruant turne backe againe, that I may die in mine own citie, & be buried in the graue of my father, and of my mother.* 2. Sam. 19. 34, 35, 36, 37. *Barzillai* vsed foure reasons for his refusall to go with *Dauid*; First, his age, he being fourscore was not fit for trauell. Secondly, the defect of his sences and therefore not fit for a Princes court, he could not iudge between

Reas. I.

sauourie and vsauourie, between sweet and sowre; he could not discerne by tasting good or euill in meate or drinke, or in any other such pleasant things, neither did he here with pleasure. Thirdly, he was loth to be a burthen to *Dauid*. In Princes courts such as wil not behaue themselves as others doe, are burdensome, if they will not be merry cōpanions if not drinkers, they are a burden. Kings will haue such men with them which can discourse, but I am vnable to doe it, and therefore vnfit to be a Courtier. Fourthly, it was pleasant to him to returne; to thinke rather of his graue, then of a Princes Court; and therefore let thy seruant turne back againe: old men should think not how they may liue, but how they may die godly, they should prepare in life for death, and then death to them will be a passage to life.

Reas. 2.

Many aged persons are weary of the world, because the world is so full of troubles, & they so full of paines and griefs. Especially, if they feare God, for then euery houre is a day, euery day a week, euery weeke a yeere, they liue. *They desire to be dissolued, & to be with Christ, which is best of all, Phil. 1. 23. They loue to remoue out of the body, and to dwell with the Lord, 2. Cor. 5. 8.* They be from home as long as they are on earth, here strangers, vsing this World, as if they vsed it not, setting their minds vpon that Countrey which is aboue. Their affections be in heauen, though they be on earth, their treasure is in heauen, and therefore their hearts are, where their treasure is, and death to them is a passage to life. They feare not death, hauing a good measure of faith to warm them at the heart, they change not their countenance, nor haue their colour any whit abated, but as it is recorded of *Mistris Ioyce Lewis* at the stake, & sundrie

drie other Christians, euen of the fearefullest by nature & sexe, looked as fresh & cheery at the houre of death as at their mariage. But if men which are aged, do not feare God, they wilth to die to be freed from paines, but they passe from litle paine to great, from easelesse to endlesse, from corporall to eternall. Hell is Dea:hs Page & Follower, attending him where euer hee goes among the wicked sort. It is miserable to see how boldly, & blindly such men venture on death. *Theramines* wrote books in praise of Death, as the end of all calamities. *Augustus* dies iesting, calling for a *Plaudite*. *Tiberius* in distimulation. *Diogenes* hearing *Antisthenes* cry out in his pains, who shall ease mee; offers him a knife to dispatch himselfe withall. *Caninus* called to execution, bids this fellow remember hee had the best of the game. The Earle of *Kildare*, seeing his Writ of death brought in when hee was at shouel-boord, throwes his cast with this in his mouth, whatsoeuer that is, this is for a huddle. If such men idid know the follower of Death, they would neuer iest so, and vse such idle mirth.

Hath old age many miseries which accompanie it, so that there is no pleasure in it, but euerie day is a day of wrath, an euill day, subiect to some iudgment or other, this should make the children of God lift vp their hands and hearts, desiring to enioy that life, wherein neuer a day shal passe away in wrath, but all in loue, fauour and glorie, and wherein the dayes of our life shal not be a returning to death, but a going on from life to life, and ioy to ioy, when we shall liue to liue, and the longer we shall liue, the longer we shall haue to liue, and that in happinesse and glorie, which daies and times shal neuer waste. If we had hearts to consider of things as they are,

there

there is neuer a day goes ouer our head, but yeeldeth matter of sighing and groaning vnder some act of Gods wrath, doe we the best we can. If we had the greatest causes of comfort, both for this world, & the world to come, that the world can afford, or that euer any man had, yet when he shall summe his accounts, he shall find the daies he liues here, are but daies of euill, and he shall see more cause of sorrow & mourning then of ioy. Let the bitter of Gods wrath here, make vs the more seeke after the daies of eternitie, where there shall not be the least crosse, nor affliction. Mans life in this life is nothing else, but a returning back againe vnto death. Euery man whiles he is here, walkes to the house of his graue, and though he be a little longer in going backe vnto the earth, then he was comming from it, yet he doth nothing while he is here, but goe back to it. A tale is quickly told, a word is soone spoken, a thought is soone conceived: so the yeers and daies of man are quickly spent.

2.

It may teach vs euerie day to meditate and thinke seriously of our death, and the graue. It is the place we are continually trauieling vnto. Which way so euer our faces are, we mooue thitherward. Euery day we are going to the place of execution. A Malefactor that is going to suffer death, thinks no other thing but death, were going to the place of execution, wee should still mind death, and euerie day prepare to die. As *David* said of *Achimaz*, *let him come and welcome*, &c. 2. *Sam.* 18. 27. so the faithful Christian wil say of death, he is the messenger of Christ, he is welcome, he bringeth to me the ioyful newes of eternal life. *They are blessed which die in the Lord*; *Ren.* 14. 13. And one day of a blessed death wil make an amends for all the sorrowes of a bitter life.

F I N I S.

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